and neither more nor less, but only Proteanly transformed into different shapes. Thus we see, that the generation of all inanimate bodies is nothing but the change of accidents and modifications, the substance being really the same, both before and after. But in the generations of men and animals, besides the new disposition of the parts of matter and its organization, there is also the acquisition and conjunction of another real entity or substance distinct from the matter, yvhich could not be generated out of it, but must needs come into it some other way. Though there be no substantial difference between a stately house or palace standing, and all the materials of the same ruinated and demolished, but only a difference of accidents and modifications; yet, between a living man and a dead carcass, there is, besides the accidental modification of the body, another sirbstantial difference, there being a substantial soul and incorporeal inhabitant dwelling in the one and acting of it, which the other is now deserted of. And it is very observable, that Anaxagoras[a] himself, who made bony and fleshy atoms, hot and cold, red and green, and the like, which he supposed to exist before generations and after corruptions, always immutably the same (that so nothing might come from nothing, and go to no[r] thing), yet he did not make any animalish atoms ^sensitive and rational. The reason whereof could .not be, because he did not think sense and understanding to be as real entities as hot and cold, red and green; but because they could not be supposed to be corporeal forms and, qualities, but

* Vide Aristot de Amma, lib, L cap* ii. p. 5. torn, ii. et Metaphysic. lib. i. c. iii. torn. Iv. p. £66.